

THE ROLE OF THE HIGH SCHOOL COUNSELOR
IN HELPING CULTURALLY DEPRIVED YOUTH

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CHAPTER I

THE PROBLEM, DEFINITION OF TERMS, AND ORGANIZATION OF THE STUDY

Recently, much attention has been given to the culturally deprived segment of our public school population. Guidance counselors are frequently mentioned in the literature as important personnel in resolving the problems caused by the existence and growth of this culturally deprived group. While there seems to be agreement among educators and others that the counselor has an important role to play in working with this group, relatively little has been agreed upon as to what that role is or should be.

I. THE PROBLEM

Statement of the Problem

The purpose of this study was to determine the role of the high school guidance counselor in working with culturally deprived secondary school youth. In order to achieve this purpose, it was necessary to (1) present some of the major causes of cultural deprivation, (2) describe the characteristics and attitudes typical of culturally deprived groups and the general characteristics of individuals within the groups, and (3) develop a theory or rationale for the counselor to use as a basis for his work with these individuals.

Importance of the Study

There is widespread agreement that culturally deprived children and youth and their families represent a very serious problem in our society.

Riessman stated that democracy itself is involved in combating the problem of the culturally deprived. Democracy depends on the removal of anti-intellectualism, prejudice, and intolerance, all of which are characteristics of culturally deprived groups. The rapid development and growth of the problem was emphasized by Riessman when he reported that, in the country's fourteen largest cities, one child in ten was culturally deprived in 1950, one in three in 1960, and he estimated that by 1970, one of every two public school students in these cities will be culturally deprived. The problem is also growing rapidly in some rural areas.¹

The culturally deprived are widely distributed throughout the United States and are present in all but the very high income communities. Havighurst postulated that the culturally deprived represent the greatest domestic social problem of our time in that approximately fifteen percent of the children and youth in the United States are culturally deprived, while fully thirty percent fall into this category in the country's largest cities.²

¹Frank Riessman, The Culturally Deprived Child (New York: Harper and Brothers, 1962), p. 1-2.

²Robert J. Havighurst, "Who are the Socially Disadvantaged?", The Journal of Negro Education, 33:216, Summer, 1964.

The culturally deprived pose an especially serious and pertinent problem to educators, since the public schools are in the best position of any institution to have a positive influence on the culturally deprived individual and thus to significantly relieve the problem. The situation is complicated, however, by the fact that the culturally deprived generally see little value in the school's program, lack motivation for academic work, and demonstrate little if any desire to contribute to society.³

Guidance counselors are often described as key persons in the school's effort to help the culturally deprived. Reed suggested that culturally deprived youth have all the problems of normal youth plus unique problems resulting from discrimination and the lack of equal educational opportunities. Since these youth are faced with greater obstacles, they need more individualized helping services.⁴ If the counselor is to provide this individualized help, it is only logical that he must have a clear concept of his role in working with the culturally deprived.

II. A DEFINITION AND AN ORGANIZATIONAL PREVIEW

Defining Culturally Deprived

The term culturally deprived is used synonymously with lower socioeconomic status in much of the literature. Other terms which are used

³The Educational Policies Commission, Education and the Disadvantaged American (Washington D.C.: National Education Association, 1962), p. 11.

⁴Harold J. Reed, "Guidance and Counseling," The Journal of Negro Education, 33:282, Summer, 1964.

interchangeably with culturally deprived are educationally deprived, deprived, underprivileged, disadvantaged, and lower class.⁵

For the purposes of this report, the term culturally deprived shall refer to those individuals or groups of individuals who have not had access to or benefitted from certain aspects of the middle class culture which are generally considered essential for constructive participation in our society. In Havighurst's words, the culturally deprived youth is ". . . one who is handicapped in the task of growing up to lead a competent and satisfying life in the American society."⁶

Organizational Preview

A survey of available library materials was used in the preparation of the remainder of this report. The study was organized by first giving consideration to some causes of cultural deprivation and the general characteristics and attitudes of the culturally deprived. This was followed by the development of a rationale upon which the counselor's work with culturally deprived youth can be based. Finally, specific suggestions and recommendations were presented for working with culturally deprived youth through the high school guidance program.

⁵Riesman, op. cit., p. 3.

⁶Havighurst, op. cit., p. 211.

CHAPTER II

CAUSATIVE FACTORS, CHARACTERISTICS, AND ATTITUDES
OF THE CULTURALLY DEPRIVED

Important factors in the formation of culturally deprived groups, both urban and rural, were isolated in this chapter. The general identifying characteristics of the culturally deprived were presented and the attitudes of culturally deprived youth and their families, especially with respect to education, were examined.

I. SOME MAJOR CAUSES OF
CULTURAL DEPRIVATIONUrban Culturally Deprived

A rapidly changing economy has been constantly raising the prerequisites for a constructive and independent life in America. Many people have not adapted to this change, especially those persons living in agricultural areas of less rapid technological change. When these people have seen themselves becoming increasingly less able to compete economically, they have tended to look for better jobs and a better life in the big cities. Other factors which have been contributing to the migration from rural to urban areas include acreage restrictions, the need for skilled management and skilled labor in agriculture, and the depletion of the soil in some areas.

The Educational Policies Commission reported that the situation described above has been especially true of Negroes in the deep South,

white subsistence farmers in the Appalachian Uplands, Puerto Rican and Spanish-American farm workers, and reservation Indians.¹ The urban culturally deprived have been by no means limited to a few geographical or ethnic group origins, as the foregoing may suggest, but usually tend to come to the cities from areas where the land resources have been no longer able to support the growing population.²

Since these people have lacked both work and consumptive skills, their chances for a better life in the city have been very slim. The inherent obstacles to adaptation which these persons bring with them to the urban area have been magnified by the fact that, as they move into an urban area, the middle class families of any race have moved away. The result has been a new community left without the leadership it so badly needs. Some individuals within the group have made a successful adaptation, but as soon as this has happened they have left the area also.³

This middle class exodus from the central cities to the suburbs was reported by Shaw as a central feature in the problem of the culturally deprived. He pointed to the fact that from 1950 to 1960, the big city suburbs grew by over forty-seven percent, while the central cores of these cities gained only eight percent.⁴

¹The Educational Policies Commission, Education and the Disadvantaged American (Washington D.C.: National Education Association, 1962), pp. 3-4.

²James M. O'hara, "Disadvantaged Newcomers to the City," NEA Journal, 52:25, April, 1963.

³The Educational Policies Commission, op. cit., pp. 6-7.

⁴Frederick Shaw, "Educating Culturally Deprived Youth In Urban Centers," Phi Delta Kappan, 45:91, November, 1963.

The remaining culturally deprived group has found living conditions growing steadily worse. Adult models have been lacking in the agricultural setting, the concept of civic contribution has not developed and local government has seemed foreign or even hostile. As these communities have turned to the social services for assistance, they have found the cost of these services increasing since more are needing the services while at the same time the value of taxable property has declined. The problem, then, has tended to snowball and estimates based on present trends have indicated that fully one-half of the population of our large cities may be culturally deprived by 1970.⁵

Rural Culturally Deprived

Many rural families who have failed to adapt to the technological changes have chosen to stay in the rural areas rather than move to the city, but the plight of these people has grown steadily worse also. The employment of inadequate agricultural methods has caused social deterioration to occur. As hope and enthusiasm have declined, the socializing institutions have weakened, and a vicious cycle has developed just as it has in the urban community. One writer suggested that the school is the only institution in many of these communities with the personnel and money to break the cycle. He indicated that the only way to change the situation is to provide the culturally deprived youth in these areas with the ability to adjust to a society and a future for which they are as yet unprepared.⁶

⁵The Educational Policies Commission, op. cit., p. 10.

⁶Robert M. Isenberg, "The Rural Disadvantaged," NEA Journal, 52:27, April, 1963.

II. CHARACTERISTICS AND ATTITUDES OF THE CULTURALLY DEPRIVED

General Characteristics

The inaccuracy of a stereotype of the culturally deprived person was pointed up by Johnson when he said, "Probably the truest statement that can be made concerning the characteristics of the socially disadvantaged children is that there is a no more diverse group in the nation."⁷ Still, when the culturally deprived are considered as a group, certain characteristics can be identified.

Characteristics of the home and family. One study of the homes of many culturally deprived families revealed the following information:

1. Neither parent had completed high school and there were few if any books in the home.
2. Radio and television sets were commonly found in the homes, but little attention was given to news or informative programs.
3. In nearly half of the homes, one or both parents had a history of alcoholism, criminality, or instability.
4. The houses were ugly, yards were unkempt, and few of the houses had rooms suitable for reading or study.
5. There was little evidence of family pride.⁸

⁷Orville G. Johnson, "Organizing Instruction and Curriculum Planning for the Socially Disadvantaged," The Journal of Negro Education, 33:257, Summer, 1964.

⁸Daniel C. Thompson, "Evaluation as a Factor in Planning Programs for the Culturally Deprived," The Journal of Negro Education, 33:334, Summer, 1964.

Havighurst found other negative characteristics in the homes of the culturally deprived including (1) a high incidence of poor health and disease, (2) frequent physical retardation caused by inadequate diet and nutrition, (3) a lack of family conversation which encouraged questions, answered questions, and extended the vocabulary of the younger members, (4) a lack of a reading example, and reading and play materials, and (5) a lack of parents who showed a belief in the value of education, or rewarded their children for school achievement.⁹

On the more positive side, Riessman has presented several traits of the culturally deprived home which he believed to be assets which the educator can utilize in his work with these youth:

1. Cooperation and mutual aid of the extended family.
2. Equalitarianism and warm humor.
3. Little parental over-protection.
4. Security of the extended family and a traditional outlook.¹⁰

Occupational characteristics. The fact that these persons lack work skills has tended to limit their vocational possibilities to unskilled, low paying jobs. This situation may be practically inevitable for the parents of deprived youth who have recently moved to the urban area. But a study by Hyman suggested that the youth themselves had very limited occupational goals. In this study, a group of youth (ages fourteen to twenty) were asked

⁹Robert J. Havighurst, "Who are the Socially Disadvantaged?", The Journal of Negro Education, 33:212-213, Summer, 1964.

¹⁰Frank Riessman, The Culturally Deprived Child (New York: Harper and Brothers, 1962), p. 48.

what was the best occupation to aim toward. Fifty-two percent of the middle class youth recommended professional occupations and six percent recommended skilled or manual occupations. Of the lower class or culturally deprived youth, twenty-one percent recommended professional occupations while twenty-seven percent recommended skilled or manual jobs as being best.¹¹

Effects of discrimination. That the culturally deprived suffer from social and economic discrimination can hardly be contested. Race is of course a factor in this discrimination although the deprived are about evenly divided between whites and nonwhites.¹² Reed reported that among the harmful effects of discrimination were (1) a sense of inferiority, (2) unrealistic self-depreciation and confusion about self-worth, and (3) submissiveness and withdrawal tendencies.¹³

Riessman stated that, as the culturally deprived perceive the middle class feelings of superiority, they either have accepted this and developed an unrealistic self-concept, or they have rebelled against all aspects of the middle class culture, including the schools.¹⁴

¹¹Herbert H. Hyman, "The Value Systems of Different Classes: A Social Psychological Contribution to the Analysis of Stratification," Class, Status, and Power, Reinhard Bendix and Seymour M. Lipset, editors (Glencoe: The Free Press, 1953), p. 435.

¹²Havighurst, op. cit., p. 215.

¹³Harold J. Reed, "Guidance and Counseling," The Journal of Negro Education, 33:285, Summer, 1964.

¹⁴Riessman, op. cit., p. 7.

Learning characteristics. In comparing the learning style of culturally deprived children with that of other children, several factors have been isolated which have important implications for education and especially for guidance. Possibly the most significant of these factors is the slow and careful style of the culturally deprived, which may lead educators to the often erroneous conclusion that these students are poor learners. Other learning characteristics include (1) a physical and visual approach to learning, as opposed to the predominantly aural approach expected in the typical school, (2) an external orientation, (3) a problem centered, rather than abstract centered approach to learning, and (4) an inductive rather than deductive style.¹⁵ Other personal characteristics of deprived youth which relate to learning have been studied by Deutsch and include poor auditory and visual discrimination, inferior time judgement, and inferior number judgements. From this study Deutsch concluded that the inferiority in these areas was not due to physical defects, but was caused by inferior habits of hearing, seeing, and thinking.¹⁶

Riessman estimated that reading inability was characteristic of fifty percent of all school-age culturally deprived youth, while the figure for the school population in general was between fifteen and twenty percent.¹⁷

¹⁵Ibid., p. 73.

¹⁶Havighurst, op. cit., p. 214, citing Martin P. Deutsch, "The Disadvantaged Child and the Learning Process," Education in Depressed Areas, A. Harry Passow, editor (New York: Bureau of Publications, Teachers College, Columbia University, 1963).

¹⁷Riessman, op. cit., p. 115.

These youth also found it difficult to express themselves in many situations typical of the school setting, but at the same time showed considerable facility with informal language.¹⁸

Special characteristics of the rural culturally deprived. The characteristics discussed previously apply to the culturally deprived persons in both urban and rural areas. The rural setting, however, creates an isolated situation which often means a lack of cultural activity and stimulation. In addition, the declining population in many of these areas tends to limit the new ideas and the educational opportunities. Another characteristic found to be typical of the rural culturally deprived was the tendency to set only short term goals.¹⁹

Attitudes Toward Education and School

The conclusion has often been made that culturally deprived youth and their parents have no interest in education. The discontent shown by these youth in school as well as their parents' lack of education would seem to support this conclusion. Several studies have shown, however, that while the culturally deprived generally demonstrate considerable antagonism toward the schools, a substantial portion of them are interested in and recognize the value of higher education.

¹⁸Ibid., p. 80.

¹⁹Isenberg, op. cit., p. 27; and Walter G. Daniel, "Problems of Disadvantaged Youth, Urban and Rural," The Journal of Negro Education, 33:219, Summer, 1964.

Interest in education. In a study by Riessman, parents of culturally deprived youth were asked to name the one thing they missed most in their life and wanted their children to have. Over fifty percent of the white parents and seventy percent of the Negro parents said "education."²⁰

Hyman reported a study in which a group of parents were asked if they wanted their children to attend college after high school, wanted them to do something else, or did not care either way. Eighty-three percent of the middle class parents indicated they wanted their children to attend college as did a surprisingly high sixty-eight percent of the lower class parents.²¹

While education seemed to be an important value to these persons, certain other characteristics have tended to complicate the issue. One of these characteristics has been the short-term goal orientation of the culturally deprived. Because of this, culturally deprived youth have been less likely to plan a college education and less likely to receive any encouragement to do so from their parents. It was found from a study of low-income parents who wanted their children to attend college that most of these parents had done nothing about saving money for this purpose.²²

²⁰Riessman, op. cit., p. 10.

²¹Hyman, op. cit., p. 430.

²²Robert J. Havighurst, "Social Class Influences on American Education," Social Forces Influencing American Education: The Sixtieth Yearbook of the National Society for the Study of Education, Part II, Nelson B. Henry, editor (Chicago: University of Chicago Press, 1961), p. 124.

Another factor in the consideration of the interest in education shown by culturally deprived persons has been that education has had a different meaning for them than for most middle class persons. The culturally deprived have tended to be interested in the practical aspects of education, such as a better job and more security, rather than in its intrinsic value or as an opportunity for self-realization. They have been much more interested in the vocational courses than the academic ones. They have had great respect for the physical sciences.²³

Other characteristics or attitudes held by the culturally deprived which often have been a serious obstacle in their educational development have included a narrow or intolerant pattern of thinking and negative attitudes toward intellectual activity in general. Riessman stated that these are attitudes which the school must be aware of and actively combat if it hopes to help the culturally deprived.²⁴

Antagonism toward the school. A paradox with which counselors and other educators must contend, is that while culturally deprived youth and their parents often see the value of education, they demonstrate a negative regard toward the school and its staff. While these persons recognize a solution to their dilemmas in the goals of education, actual school experiences have not led to the realization of these goals. Instead, the school experiences of deprived youth have led them to alienation from

²³Riessman, op. cit., pp. 12-13.

²⁴Ibid., p. 48.

the schools. A large part of this alienation can be traced back to the typically middle class orientation of the school. The goals of such a school are completely out of line with the primary concerns of culturally deprived students, who must often work to help support the family, and have no private place for study at home. Under these conditions, the already remote school-set goals become a source of bitter frustration. Understandably, these students look forward to work and marriage, not more education.²⁵

This negative attitude toward the school is often supported by parents who feel alienated by school personnel who think, talk, dress, and value differently. These parents tend to think of school representatives as being partly responsible for their situation.²⁶

Even those culturally deprived students who are able to meet the middle class expectations of the school face many uncertainties in planning for higher education. Some are victims of racial discrimination and often realize that more education is probably useless. Others know or discover that the language barrier sets the academic odds against them.²⁷ Still others find the mechanics of obtaining higher education vague and frightening. They are totally unfamiliar with such procedures as interviews, admission, and application. Finally, as these students find that their friends do not plan more education, and as they receive little if any encouragement from relatives, the probability that they will seek higher education becomes very small.

²⁵Clement E. Vontress, "Our Demoralizing Slum Schools," Phi Delta Kappan, 45:80, November, 1963.

²⁶Ibid., p. 78.

²⁷Ibid., p. 80.

CHAPTER III

A RATIONALE AND A PLAN OF ACTION
FOR THE COUNSELOR

In this chapter an attempt was made to arrive at a point of view from which the counselor can approach the task of helping the culturally deprived. Following this, various aspects of the guidance program were discussed as they relate to the culturally deprived youth of the school.

I. A RATIONALE FOR HELPING THE CULTURALLY DEPRIVED

The public schools have no alternative but to concern themselves with the problem of the culturally deprived. No other single social institution has the opportunity or the resources of the schools for the task of helping these people. Thompson reported studies which showed that unless there is significant intervention from some outside institution, agency, or individual, the plight of the culturally deprived remains about the same from one generation to the next.¹

The question here, though, is how should the school approach the task of helping its culturally deprived? What should be the theoretical basis for this task? Should the school change its program to reflect the abilities and experiences of the deprived youth, or should the school retain its present orientation and attempt to change the experiences of the deprived

¹Daniel C. Thompson, "Evaluation as a Factor in Planning Programs for the Culturally Deprived," The Journal of Negro Education, 33:335, Summer, 1964.

youth so that they can benefit from the existing school program? In the previous chapter many non-school environmental factors were discussed which are undoubtedly important in explaining the poor attitude and performance typical of the deprived youth in the school situation. Many educators are, however, suggesting that the schools must accept more of the blame for discrimination against these students, and for the antagonism which they show toward the school.

Riessman, for instance, stated that even though school buildings and equipment no longer reflect discrimination, other aspects of the school's program have been definitely discriminatory. Unrealistic reading materials, questionable applicability of intelligence tests, counselor's underestimation of educational possibilities, and teacher's unfavorable images and expectations have been some of these aspects.²

Bereday suggested that prejudice is a part of every personality, and that if it is not expressed in an overt manner, it may show itself in the form of overprotection or overcompromise.³ This latter form of discrimination may be especially important in the development of a rationale for working with the deprived. Much is being written and said about accepting the culturally deprived and their apparent deficiencies as natural products of the deprived culture. This attitude often involves the assumption that the

²Frank Riessman, The Culturally Deprived Child (New York:Harper and Brothers, 1962), p. 17.

³George Z. F. Bereday, "Education for Equality Revisited," Guidance in American Education II: Current Issues and Suggested Action, Edward Landy and Arthur M. Kroil, editors (Cambridge: Harvard University Press, 1965), p. 98.

culturally deprived make no effort to improve their environment on their own initiative, but rather wait helplessly for the teacher or counselor to solve their problems. From this point of view, any help attempted becomes patronizing and very probably ineffective.⁴

Social class value differences are also involved in this rationale. Educators, including counselors, generally represent middle class attitudes, values, and manners. It is only natural that they attempt to train all students in middle class manners and skills and, probably unconsciously, select those students from the lower class who seem to be likely candidates for social promotion. Those students who learn the middle class values and behaviors quickly are rewarded by the teacher and the school, but the same values and behaviors may be punished in the deprived student's home.⁵

Another important result of this value difference was emphasized in a study by Davidson. The perceptions of deprived youth were studied with respect to teacher's feelings and the findings included:

1. The students' perceptions of the teacher's feelings toward them correlated positively and significantly with the deprived students' self-perception.
2. A more positive perception of the teacher's feelings meant better academic work and class behavior was rated higher.
3. Students in the upper socio-economic classes perceived the teacher's feelings more favorably than did the culturally deprived students.

⁴Riessman, op. cit., p. 22.

⁵John M. Rich, "How Social Class Values Affect Teacher-Pupil Relations," Journal of Educational Sociology, 33:355-358, May, 1960.

4. A positive relationship was found between class position and achievement.⁶

Probably the most serious outcome of the value difference problem is that school personnel tend to stereotype the deprived youth as an individual with a low achievement level, poor grades, and generally lacking in the ability to meet the expectations of the middle class school program.

It becomes evident, then, that the counselor who would be effective in his efforts to help culturally deprived youth must first of all be aware of the discriminatory factors and the value conflicts which are present in the school and in himself. Awareness, of course, has little value unless it leads to some change in the attitudes and practices of the counselor with respect to the culturally deprived.

In combating the subtle forms of discrimination discussed previously, the counselor's approach should begin with a thorough study of the deprived culture. He must be aware of the diversity of problems faced by the youth of this culture. He must learn to recognize the strengths and positive aspects of the deprived culture such as resilience, ingroup loyalty, cooperative spirit, and uninhibitiveness.⁷ He must recognize the efforts made by these people to better their lot. Only by such an approach can the

⁶Helen M. Davidson and Gerhard Lang, "Children's Perception of Their Teacher's Feelings Toward Them Related to Self-Perceptions, School Achievement and Behavior," Journal of Experimental Education, 29:116, December, 1960.

⁷Ruth B. Love, "Counseling the Disadvantaged Youth," CTA Journal, 61:33, March, 1965.

counselor develop the genuine respect which must accompany his acceptance of the individual deprived youth. This knowledge and respect must be conveyed to the teachers as well. Such respect will surely be perceived by the students and a helping situation will be much more likely to develop.

If respect for the deprived can be achieved, many of the problems originating in class value differences will dissolve. If teachers and counselors understand the deprived student's way of life and his struggle to overcome the negative aspects of his culture, the importance of value differences will lessen. The problem of whether or not to change the school program can also be considered in the light of genuine respect for the deprived youth. If this approach is used, the only alternative for the school is to make its program fit the students where they are, not where the school thinks they should be.

Value differences will surely be apparent. Anti-intellectualism on the part of the culturally deprived will probably be one such value difference. A relationship between school and student based on respect, though, should make it possible for counselors and teachers to openly disagree with certain values of the culturally deprived. Such a relationship also implies that the values which oppose those of the school be respected, even though unaccepted and opposed.

Finally then, in considering a rationale for helping the deprived, counselors and other educators must realize that their obligation to the deprived is to accept and respect these youth, to find their individual potentialities, and to recognize that there are many discriminatory factors operating in the school which can prevent deprived youth from reaching that potential.

II. A PLAN OF ACTION FOR THE COUNSELOR

Considerations for Counseling

A meaningful relationship. As was suggested in the preceding section, counselor attitudes are much more important than techniques in working with the deprived. In Riessman's words, "For him to be accepted despite his initial hostility and defiance is paramount."⁸ Initially, then, the counselor's main responsibility to the culturally deprived counselee is an attitude of acceptance and respect. However, this responsibility, upon which the effectiveness of counseling may well depend, may also be the most difficult to achieve. Phillips reported a pertinent study in which white counselors attempted counseling with Negro culturally deprived students. None of these counselors was able to establish a meaningful relationship with the student, while Negro counselors had no difficulty establishing rapport with the same students in subsequent counseling. The unsuccessful counselors determined these reasons for their failure:

- 1) A lack of knowledge of the Negro's sociological and psychological pattern of behavior.
- 2) The counselor's stereotyped conception of the Negro student.
- 3) The Negro's lack of free expression because of distrust in the white counselor.
- 4) The inability to determine when or if rapport had been established.⁹

⁸Riessman, op. cit., p. 47.

⁹Waldo B. Phillips, "Counseling Negro Pupils: An Educational Dilemma," *The Journal of Negro Education*, 29 no. 4:506, Fall, 1960.

The study cited above points up the need for the counselor's self-understanding in the area of personal prejudice and his need for understanding of the sociology of deprived groups. The counselor who hopes to be able to reflect the counselee's social-personal self as it relates to society must at least be aware of his own personal prejudices and how they can effect the counseling relationship. He must also have some knowledge of the counselee's social and cultural environment. If, as has been emphasized, the counselee is to be accepted and respected from the outset, the counselor must sincerely believe that the deprived student has the ability to live a socially constructive life. Here again the counselor's self-examination and knowledge of the deprived culture are the starting points. Self-analysis must bring the counselor at least to the point where he genuinely accepts the dignity and worth of each individual regardless of social class or race. The study of the deprived culture must bring him at least to the point where he realizes that there are positive aspects in this culture and that the deprived have strengths, and positive attributes to build upon. If this can be accomplished, there will be a sound basis for the respect upon which so much depends.

Self-acceptance and value conflicts. In the light of the characteristics and attitudes of the deprived discussed in the previous chapter, two areas of special concern for counseling the culturally deprived become apparent. The first of these is the need for the counselee's self-acceptance. Discrimination and lack of opportunity contribute to a low level of self-esteem on the part of the deprived youth. Again, the ability of the

counselor to unconditionally accept and respect the student will certainly be an important factor in the counselee's self-acceptance. The counselor's work with teachers and the entire school program will also be important here. These latter factors will be discussed in a later section.

Trueblood suggests that in working toward the counselee's self-acceptance, it is important for the counselor to realize that some deprived youth will rationalize their lack of success as completely due to their unfavorable environment, and will be unwilling, at least at first, to accept any responsibility for the situation they find themselves in.¹⁰ Counseling which is aimed toward the building of self-confidence and hope for the future, based again on acceptance and respect on the part of the counselor, should allow these youth to gradually accept themselves and assume more responsibility for their present and future lives.

Another reason for the deprived youth's lack of self-acceptance can be found in the fact that his values are rejected and often ridiculed by the larger society. Therefore, a second area of special concern in counseling culturally deprived youth is the problem of dealing with value conflicts. Of course, this problem applies to all social groups and not to the deprived exclusively, but value conflicts are more of a problem to the deprived since they often find their values opposed and scorned by the dominant social group. In addition, value conflicts become especially acute as rapid changes take place in many areas of society simultaneously.¹¹ This situation

¹⁰Dennis L. Trueblood, "Role of the Counselor in the Guidance of Negro Students," Harvard Educational Review, 30 no. 3:262, Summer, 1960.

¹¹Maxine Greene, "Values and the Schools," Guidance in American Education II: Current Issues and Suggested Action, Edward Landy and Arthur M. Kroll, editors (Cambridge: Harvard University Press, 1965), pp. 108-109.

is magnified for the deprived when one considers the drastic changes they often experience in moving from an agricultural to an urban setting where familiar rules and traditional morality no longer seem to apply.

Some educators have suggested that counselors cannot and should not escape the value conflicts which these youth must face. These writers have stated that counselors cannot be morally neutral, but must define meaningful principles and must stimulate youth to do the same. The counselor must do this because:

1. There is no clearly visible set of guidelines for many of the issues important to deprived youth.
2. The counselor must be clear about where he stands on these issues and he must have a basis or criteria for thinking through the issues.¹²

Allport has advocated that the counselor define his moral principles. The decisions which he then reaches using these principles should be accompanied by an attitude of tentativeness and commitment.¹³ These attitudes would seem especially applicable to counseling deprived students in a time when rapid change is the rule and lack of commitment is popular. Tentativeness implies awareness of change and open-mindedness, while commitment implies willingness to make and act upon important decisions.

It is therefore concluded that the important factor in this value conflict problem is not the set of principles which the counselor uses. It is rather, the communication to the counselee that is necessary for him to

¹²Ibid., p. 113.

¹³Gordon W. Allport, "Psychological Models for Guidance," Harvard Educational Review, 32:375, Fall, 1962.

define his own principles and make his own choices based on these principles. In other words, the counselor and the student must work together on problems of this type in defining principles, making tentative decisions, and committing themselves to these decisions. Or, as Greene suggests, "The counselor, then, rejecting neutrality, must define his principles and take his risks. Then youngsters, too, may be enabled to take their risks and become identities."¹⁴

Another aspect of the value conflict problem concerns the deprived student's home and family situation. It is entirely possible that any gains from counseling will be lost when the counselee returns to the home and family situation which contributed to the problem in the first place.¹⁵ The counselor may find, in many cases, that he must concern himself with understanding and working with parents or other family members before his efforts with the student will have a lasting effect.

Counseling for vocational development. Deprived youth seem to go through the same stages of vocational development as middle class youth, but the difference is in the choices made and the reasons for these choices. Environmental factors tend to prevent the deprived youth from realistically translating their interests and abilities into attainable vocational choices. In a previously cited study by Hyman, it was shown that deprived

¹⁴Greene, op. cit., p. 120.

¹⁵Robert Dreeban, "Social Stratification and Guidance," Guidance in American Education II: Current Issues and Suggested Action, Edward Landy and Arthur M. Kroll, editors (Cambridge: Harvard University Press, 1965), p. 28.

youth tended to choose skilled or manual occupations as optimum goals.¹⁶

Counselors who emphasize discrimination and the difficulty which culturally deprived youth have in entering the professions are not going to help this situation. Such an attitude does not encourage these youth to work at breaking down the barriers of discrimination, nor is it consistent with occupational trends. In the fifty years from 1910 to 1960, professional workers have increased from four and one-half percent to about twelve percent of the working population. White collar workers increased from about twenty-one percent to over forty-four percent, while manual workers decreased from about forty-eight percent to forty-three percent of the working population.¹⁷

In working with deprived youth in the area of vocational development, then, it would seem important for the counselor to be realistically aware of discriminatory factors without unnecessarily emphasizing them. It will also be important for him to be informed as to local and national occupational trends. Lipsett has isolated several other factors which should be given consideration in the vocational development of culturally deprived youth:

¹⁶Herbert H. Hyman, "The Value Systems of Different Classes: A Social Psychological Contribution to the Analysis of Stratification," Class, Status, and Power, Reinhard Bendix and Seymour M. Lipsett, editors (Glencoe: The Free Press, 1953), p. 435.

¹⁷Ibid., p. 20.

1. Vocational goals which the youth's parents have for him should be known by the counselor. Family values and the student's acceptance of these are important considerations.
2. The deprived student's school achievement, and his relationship with peers and faculty members should be considered. Group goals and values in the school may have a strong influence on the individual student. Any vocational specialization in the student's school program will be important.
3. The counselor must familiarize himself with the group goals and values in the community, with any special vocational opportunities in the community, and with the degree to which the deprived student identifies with the community.
4. The student's self-concept, as discussed earlier, will also be an important factor in vocational considerations.¹⁸

Occupational information is very likely even more beneficial to deprived youth than to others. Local occupational opportunities have special importance and the counselor should become acquainted with business leaders and act as the liaison between the school and community in this area. Deprived students may need special assistance and encouragement in the use of the occupational information library.

Trueblood has suggested that special career planning programs are needed for culturally deprived youth. He has stated that such a program should provide an early opportunity to study a wide variety of occupations. A study of young culturally deprived Negroes in a typical industrial community has revealed that only one in twenty of these youth had any idea of the variety of jobs held by members of his race. A similar lack of

¹⁸Laurence Lipsett, "Social Factors in Vocational Development," Personnel and Guidance Journal, 40:436-437, January, 1962.

information was shown with respect to the greater variety of jobs possible through training.¹⁹

Deprived youth in rural areas have special vocational problems of which counselors need to be aware. Only about one in ten of these farm youth can expect to find an agricultural job.²⁰ This means that many will have a difficult adjustment to make since relocation to an urban area will probably be necessary. The situation is further complicated by the reduction or elimination of jobs which have been traditional entry positions for those changing from farm to non-farm work. In addition, as Ginzberg has pointed out, a high proportion of vocational funds have been devoted to preparation of students in agricultural vocations, a situation which is no longer realistic.²¹

The counselor working in the rural setting, then, should be fully aware of the changing agricultural situation and should report the situation realistically to those students involved. He will need to work toward a more realistic curriculum which may well include special programs to broaden students' knowledge in the area of urban industrial possibilities and opportunities.

¹⁹The President's Committee on Government Contracts, Development of Training Incentives for the Youth of Minority Groups (Washington: U.S. Government Printing Office, 1955), p. 3.

²⁰Eli Ginzberg, "Guiding the Disadvantaged," Guidance in American Education II: Current Issues and Suggested Action, Edward Landy and Arthur M. Kroll, editors (Cambridge: Harvard University Press, 1965) p. 184.

²¹Ibid., p. 192.

Counseling for educational goals. Decisions made by students regarding educational goals are influenced mainly by parents, peers, and school personnel. In the case of culturally deprived students, the role of school officials becomes more important because parents of these students usually have very limited school experience and the peers tend to have an anti-school and anti-intellectual attitude.

Here again the counselor must keep in mind the fact that he is working with individuals, and must guard against encouraging all or even most of them to stay away from the academic curriculum. The preceding section on vocational development has suggested that, in the light of vocational trends, the completion of an academic program may well be the best preparation for disadvantaged students, including those who plan no additional schooling after high school.

The counselor must also maintain a positive approach in his work with deprived students who are considering higher education. One of the positive characteristics of the deprived home mentioned earlier is the advantage of the extended family situation. This family group may be willing to pool its financial resources in order to send one of its members to college. Again, the counselor may find it necessary to work with parents and relatives to this end. Reed has suggested that certain present guidance practices may have discriminated against deprived youth in educational planning. In many schools, educational planning programs are not provided until the eleventh or twelfth grades. Since deprived students often leave

school before they reach this level, they do not benefit from this service.²²

Identifying the Culturally Deprived

Identifying techniques. The counselor who would attempt to provide special assistance to deprived youth in the school must, of course, first identify these students. There should be no need for sophisticated identifying techniques if the counselor is aware of the characteristics and attitudes of deprived groups. Spears has summarized those characteristics which tend to identify the deprived youth in the school setting:

1. Low academic achievement, short attention span, and feelings of inadequacy.
2. Transiency and the resulting difficulty in involving parents.
3. Language barriers.
4. Poor attendance.
5. Frequent need for discipline.
6. Lack of aspiration and unrealistic vocational goals.
7. Belonging to a lower-class social group.²³

This would suggest that identification of deprived youth involves a sensitivity, on the part of the counselor, to remarks and complaints of teachers. He will also need to give special attention to attendance records, grades, and other aspects of the inventory services.

²²Harold J. Reed, "Guidance and Counseling," The Journal of Negro Education, 33:286, Summer, 1964.

²³Harold Spears and Isadore Pivnick, "How an Urban School System Identifies its Disadvantaged," The Journal of Negro Education, 33:246-250, Summer, 1964.

The testing problem. Use of standardized intelligence and aptitude tests, as a major part of the inventory service, has been the object of considerable discussion among educators who are interested in how these tests apply to the culturally deprived. Many seem to be suggesting that these tests can help the counselor identify deprived students but that he must be extremely careful in the interpretation of the tests.

In the first place, as a respecter of the individual student's potential and rights, the counselor must make himself aware of how the deprived culture may affect test results. The cumulative effect of the deprived student's environment shows up in increased differences in the scores of deprived youth compared to middle class youth as age increases. Klineberg reported that when the environment improved, test scores also improved, although certain important environmental aspects such as conversation and reading in the home, may take more than one generation to change.²⁴

The fact that deprived students are typically poor readers surely has implications for the counselor's use of test data. If the counselor can make teachers aware of the relationship between reading ability and intelligence test scores, he may do the deprived students a great service. Teachers tend to think of low I.Q. students as beyond their help, but will have a different attitude if they think of these students as poor readers.

²⁴Otto Klineberg, "Negro-White Differences in Intelligence Test Performance: A New Look at an Old Problem," American Psychologist, 18:200, April, 1963.

Another important factor in the interpretation of intelligence and aptitude tests of deprived students concerns the style and approach they use in problem-solving. As was pointed out in the previous chapter, these youth tend to be slow and deliberate in their approach and tend to be skilled in solving practical, rather than abstract problems. Since the tests tend to emphasize academic problems, an unrealistic estimate of intelligence may result.

Motivational factors must also be considered. A study was conducted in which a test was administered to both deprived and middle class students without any indication of the test's importance or any reward for good results. A projective test for achievement motivation showed much higher motivation on the part of the middle class students. When the same test was rerun with a material reward for successful work, the motivation of the deprived students increased much more than that of the middle class students.²⁵

Also involved in motivation for testing may be the deprived student's attitude toward the test administrator. The fact that this attitude is likely to be negative may also have a very real effect on motivation and therefore on test results. Riessman has pointed out that deprived students are likely to feel negatively toward the testing program in general, since the guidance they have experienced based on these tests has usually taken the form of placement in special classes.²⁶

²⁵Elizabeth Dowan, "Social Status and Success Striving," Journal of Abnormal and Social Psychology, 52:223, March 1956.

²⁶Riessman, op. cit., p. 114.

The foregoing would seem to imply that guidance of deprived students in important decisions should not be done on the basis of unquestioned test results. In addition to what has already been suggested regarding the use of tests, the counselor may find that he can estimate ability better from a performance test than from verbal I.Q. tests. Performance tests are less affected by vocabulary limitations of deprived students. Some writers also have suggested that deprived students should get practice in test-taking and should be helped to develop new test-taking habits. One study compared the before and after test results of a group of culturally deprived students with a group of middle class students after both groups were given three one-hour training periods in taking tests of general intelligence. The practice was aimed toward equalizing the attitudes of the two groups, insuring familiarity with test instructions, giving experience in various types of problems, and generalizing solutions to new problems. The results showed a significantly greater gain for the deprived students than for the middle class group.²⁷

Finally, the counselor has a clear responsibility to take cultural differences into account in evaluating test performance. The test data which he does use should be collected over as long a period of the student's school career as possible. The counselor must also make use of a wide variety of data other than test data in trying to identify the capabilities of deprived students. School performance, family occupational and

²⁷Ernest A. Haggard, "Social Status and Intelligence," Genetic Psychology Monographs, 49:183, 1954.

educational background, interests in school and other activities, impressions from teachers, interviews, and other contacts may be sources of such data.

Providing Meaningful Educational Experiences

In keeping with the thesis of this report, the point of view will be adopted that culturally deprived youth enter the schools with educational desires and goals which are just as important to them as are the desires and goals of middle class youth. It is when they receive no meaningful experience and no success with the traditional school requirements that the deprived youth become antagonistic toward the school. Previous sections have dealt with issues which are, of course, part of the total educational experience of each student, but it is the attitudes and practices of the teachers which largely determines whether or not the students will have meaningful educational experiences.

Working with teachers. The counselor who makes it his business to be aware of the special characteristics and attitudes of deprived youth is in a position to help teachers provide these youth with more meaningful school experiences. The teacher's attitudes toward deprived students must be the first consideration. As was made clear by a study cited earlier, deprived students accurately perceived their teacher's feelings toward them and responded accordingly. The fact that many teachers tended to characterize these students as perverse, lazy, and unable to achieve

academically indicated that this should be a major area of counselor concern.²⁸

The counselor can help teachers adopt an attitude of acceptance and respect for deprived youth by helping them become aware of the cultural background and the resulting characteristics and attitudes of the deprived. He can do this through special meetings or programs, case conferences, informal meetings with individual teachers, or other ways. As learning characteristics of the deprived are discussed, many implications for teaching attitudes and procedures will hopefully be acted upon. For example, the slow learning style of deprived students often leads teachers to assume that they are also poor learners. A knowledge of the deprived culture should help the teacher to refrain from making this assumption, and lead him instead to look for positive aspects in the slow style. Slowness may indicate caution, thoroughness, or emphasis on concrete and physical ideas rather than a lack of intellectual ability.

Another characteristic of the deprived student is his physical and visual approach to problem solving. Teachers who are aware of this will probably use visual aids whenever possible and use role-playing techniques as a substitute for more traditional and abstract methods.²⁹

Curriculum planning is another area where the counselor and teachers can work together toward more meaningful educational experiences for the

²⁸The Educational Policies Commission, Education and the Disadvantaged American (Washington D. C.: National Education Association, 1962), p. 19.

²⁹Frank Riessman, "Teaching the Culturally Deprived," NEA Journal, 52:22, April, 1963.

deprived students. The counselor must assume a cooperative but active role in curriculum planning. Again he should help the rest of the school personnel to be aware of the characteristics of deprived youth. He should encourage consideration of the future of these youth in the light of the present school program. He should promote the idea that if the future outlook for these youth is to improve, the curriculum of the school must reflect their environmental background.³⁰

Nearly every school includes, in its statement of educational philosophy, the belief in equal educational opportunities. In a curriculum planning situation it may well be pointed out that for culturally deprived youth to have an equal educational opportunity, they must be offered an educational program designed to fit their unique needs. These unique needs must, of course, be determined for each school and community situation, but the reading program will surely be an important consideration. Content and methods used in other basic learning skill areas should also be examined in the light of the learning characteristics of deprived youth. Johnson suggested that the senior high school can offer the greatest opportunities for meaningful experiences for deprived youth, but that this also involved the greatest challenge to educators. He stated that individualized programs can be provided at this level if (1) the curriculum is continuously evaluated, (2) good counseling is provided, and (3) courses of study are selected carefully.³¹

³⁰Orville G. Johnson, "Organizing Instruction and Curriculum Planning for the Socially Disadvantaged," The Journal of Negro Education, 33:257, Summer, 1964.

³¹Ibid., p. 260.

Working with parents. It has already been suggested that one of the problems in helping deprived youth develop positive attitudes toward school is the frequent lack of parental encouragement. If counselors and other educators hope to change this situation, they must find effective ways of communicating with these parents. This communication must make the parents realize that they are important to the school in the education of their children.

Some writers in this area have suggested that the school's offering of adult education classes is of primary importance in changing parental attitudes toward the school.³² It would seem, though, that this approach would probably miss the parents who could most benefit from communication with the school. Since many of these parents will not come to the school, it becomes the responsibility of the school to send a representative, possibly the counselor, to the home. Liddle has made several suggestions which apply to such a home visit.

1. The parents should be encouraged to report their children's evaluation of school experiences.
2. Specific suggestions should be offered as to ways in which the parents can help and encourage their children.
3. The parents should have advance notice of the visit.
4. The main objective of the visit should be to better understand the parents, not to justify the school's position.
5. School policies should be interpreted and the parents should be encouraged to attend future meetings.
6. The visit should not be delayed until it is prompted by a specific problem.³³

³²The Educational Policies Commission, op. cit., p. 30.

³³Gordon P. Liddle and Robert E. Rockwell, "The Role of Parents and Family Life," The Journal of Negro Education, 33:314-317, Summer, 1964.

Written communications between the school and home are also important. In the case of the culturally deprived, however, the counselor and other school personnel must keep the reading level of these persons in mind. A complicated questionnaire sent from the school to the home may be a negative approach to communication. The vocabulary of all notices, newsletters, and forms should be kept at an appropriate level.

In some situations, the counselor may find that a third party can facilitate communication. For example, a successful high school graduate with a culturally deprived background may be more effective in communicating the value of education to parents than the counselor could be alone.

A look at existing programs. Many community or city-wide programs have been introduced recently in efforts to combat the problem of the culturally deprived. These programs can be a source of ideas for the counselor in his efforts to provide more meaningful educational experiences, even though he may not be involved in such a program.

While each of these programs has unique characteristics, they also seem to have much in common:

1. Attempts are made to correct the deprived student's lack of communication skills.
2. Experimentation is done with various teaching materials and administrative approaches.
3. Increased help is sought from other social agencies, business and industry.
4. Teachers receive special preparation in skills and attitudes for working with deprived youth.

5. Lay personnel are utilized to facilitate communication between school and community.³⁴

Early research done in schools involved in these programs showed that the mere introduction of such a program tended to improve the performance of both students and school. Grades, test scores, attendance, and vocational goal changes indicated improvement in the attitude of students. Better holding power, discipline, and teacher retention indicated improvement in the learning climate.³⁵ These results would seem to suggest that a focusing of the school's attention and concern on the individual learner is the vital ingredient of any attempt, on the part of the school, to help its culturally deprived youth.

³⁴Dorsey Baynham, "The Great Cities Projects," NEA Journal, 52:17, April, 1963.

³⁵Bernard A. Kaplan, "Issues in Educating the Culturally Disadvantaged," Phi Delta Kappan, 45:74, November, 1963.

CHAPTER IV

SUMMARY AND CONCLUSIONS

American educators cannot escape the serious problem represented by the culturally deprived segment of our society. The public schools have more opportunities and resources for helping the culturally deprived youth than any other institution. Within the school, the guidance counselor may well be the person best qualified to assume a major role in working with these youth. The purpose of this study, then, was to determine an effective counselor role in the school's effort to help its deprived students.

It was concluded early in the study that knowledge of the deprived culture was prerequisite to an effective helping relationship. A portion of the report, therefore, was devoted to some causative factors, characteristics, and attitudes of the culturally deprived. Rapid technological changes, accompanied by a shift from rural to urban living, have been largely responsible for the formation of deprived groups. These groups have tended to form in the big cities, but had originated in rural areas where technological developments have not been adapted to production methods. Since they lack modern work skills, these people also have failed to adapt to the urban situation, and their deprived condition has developed.

The culturally deprived tend to be characterized by unskilled occupations, low income, low educational levels, poor living conditions, short-term and unrealistic vocational and educational goals, and con-

fusion about self-worth. Learning characteristics of the deprived include a physical, external, problem centered, and inductive approach to learning. Poor reading ability, often based in inferior auditory and visual discrimination, is a characteristic of nearly fifty percent of all culturally deprived youth.

Research seems to provide evidence to support the conclusion that the culturally deprived have positive attitudes toward education and recognize the value of education in their effort to improve their living conditions. The fact that culturally deprived youth are generally antagonistic toward the school presents a paradox with many implications for guidance counselors and other educators.

It was concluded that subtle forms of discrimination and value differences within the school were responsible for most of this antagonism. A further conclusion was that counselors and other school personnel must combat these factors by adopting attitudes of acceptance and respect toward the culturally deprived youth. These attitudes must be based on a knowledge of the deprived culture and a recognition of the efforts made by these people to combat the negative aspects of their culture. If these attitudes are sincerely adopted, the school will change to meet the deprived student's needs rather than attempt to mold these youth into the present approach of the school.

With this rationale as a basis, specific considerations for the counselor in his work with culturally deprived youth were presented. A meaningful counseling relationship was the first such consideration. The conclusion here was that the attitudes of acceptance and respect

are much more important than techniques, and that the counselor must understand his own feelings of prejudice and condescension before he can fully adopt these attitudes. In counseling culturally deprived youth, the problem of value conflicts was found to be important. It was concluded that it is improbable that the counselor can be morally neutral. Instead, he must define his principles and commit himself to tentative conclusions based on these principles. He must encourage his counselees to do the same. In counseling for educational or vocational decisions, a further conclusion was that the counselor must not over-emphasize the importance of discrimination and must not routinely discourage deprived youth from attempting the academic curriculum.

The second area of special consideration for the counselor involved the identification and testing of deprived students. Efficient use of the usual features of the inventory service were found to be adequate in identifying the school's culturally deprived students, but standardized intelligence and aptitude test results must be used cautiously. The environmental experiences, poor reading ability, level of motivation, and problem solving approach of these students were found to be important in the interpretation of these tests. It was concluded that test data should be supplemented by a wide variety of other information about the student from a variety of sources.

Finally, the counselor's role in providing meaningful educational experiences was considered. It was concluded that the counselor has an obligation to help the teachers develop attitudes of acceptance and respect toward the culturally deprived. If teachers can be helped to

understand the background, characteristics, and attitudes of these students, more meaningful classroom experiences should result. In curriculum planning situations, the counselor's role involves making the school aware of the special needs of the culturally deprived, and suggesting changes to meet those needs.

Providing meaningful educational experiences will also involve the development of communication between deprived homes and the school. A conclusion made here was that the counselor must be willing to go to the deprived home to establish this vital communication.

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THE ROLE OF THE HIGH SCHOOL COUNSELOR
IN HELPING CULTURALLY DEPRIVED YOUTH

by

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American public schools cannot escape the challenge of working with culturally deprived youth. Within the schools, guidance counselors may well be the personnel best qualified to assume a major role in working with these youth. The purpose of this study was to determine an effective counselor role in the school's effort to help it's deprived students.

A prerequisite to the determination of this role was a knowledge of the deprived culture, including causative factors, characteristics, and attitudes of the culturally deprived. A lack of adaptation to technological changes and a shift from rural to urban living were major factors in the causes of cultural deprivation. Low levels of education and income, poor living conditions, and confusion about self-worth were found to be general characteristics of the culturally deprived. Learning characteristics included a physical and inductive approach, complicated by inferior auditory and visual discrimination.

Research has supported the conclusion that the culturally deprived recognize the importance and value of education. Deprived youth, however, were found to be generally antagonistic toward the schools. This study has concluded that subtle forms of discrimination and value differences within the school are responsible for most of this antagonism. A further conclusion was that counselors and other school personnel must combat these factors by adopting attitudes of acceptance and respect toward culturally deprived youth. Before such attitudes can be sincerely held, it must be recognized that the deprived have continuously struggled to combat the negative aspects of

their culture. When the school sincerely accepts these deprived youth, it will change to meet their needs, rather than attempt to mold them into an existing program.

With this rationale as a basis, specific considerations for the counselor in his work with culturally deprived youth were presented. A meaningful counseling relationship was the first such consideration. The conclusion here was that the attitudes of acceptance and respect are much more important than techniques, and that the counselor must understand his own feelings of prejudice and condescension before he can fully adopt these attitudes. In counseling culturally deprived youth, the problem of value conflicts was found to be important. It was concluded that it is improbable that the counselor can be morally neutral. Instead, he must define his principles and commit himself to tentative conclusions based on these principles. He must encourage his counselees to do the same. In counseling for educational or vocational decisions, a further conclusion was that the counselor must not overemphasize the importance of discrimination and must not routinely discourage deprived youth from attempting the academic curriculum.

The second area of special consideration for the counselor involved the identification and testing of deprived students. Efficient use of the usual features of the inventory service were found to be adequate in identifying the school's culturally deprived students, but standardized intelligence and aptitude test results must be used cautiously. The environmental experiences, poor reading ability, level

of motivation, and problem solving approach of these students were found to be important in the interpretation of these tests. It was concluded that test data should be supplemented by a wide variety of other information about the student from a variety of sources.

Finally, the counselor's role in providing meaningful educational experiences was considered. It was concluded that the counselor has an obligation to help the teachers develop attitudes of acceptance and respect toward the culturally deprived. If teachers can be helped to understand the background, characteristics, and attitudes of these students, more meaningful classroom experiences should result. In curriculum planning situations, the counselor's role involves making the school aware of the special needs of the culturally deprived, and suggesting changes to meet those needs.

Providing meaningful educational experiences will also involve the development of communication between deprived homes and the school. A conclusion made here was that the counselor must be willing to go to the deprived home to establish this vital communication.